

B V

29

.H3

FT MEADE
GenColl

THE
**YOUNG PEOPLE'S
MEETING**



Class BV29

Book H3

Copyright N^o.

COPYRIGHT DEPOSIT

The Young People's Meeting

By Mabel Hale

Author of

Beautiful Girlhood. Hero of Hill House



Gospel Trumpet Company
Anderson, Indiana

BV29
H3

Copyright 1923
by
Gospel Trumpet Company

1000

APR 14 '23

© CIA 698975

201

CONTENTS

Introduction	5
The Young People's Meeting.....	8
How to Organize a Young People's Meeting.....	19
Methods of Work	33
Lesson Plans and Outlines.....	48
The Study of Missions	75
Simple Rules of Parliamentary Practise.....	83

INTRODUCTION

The young people of any congregation present a special problem and a special responsibility. A strong and enthusiastic body of young people add greatly to the success of the local church; but it is impossible to have such a body of young people unless they are kept busy and their energies directed in right channels. The need of special services of the young people's own for their encouragement and advancement has been recognized by church workers in general. The movement that has made the young people's meeting an important part of the church work in practically every evangelical body had its beginning in the early eighties. While there had been independent and isolated efforts before this, it was at this time that the great organized bodies began.

A young pastor in Portland, Maine, found himself in need of some plan that would grasp and hold the interest and cooperation among the young people of his flock. Just at that time he saw a special need because there had been added to his congregation a company of forty or more young converts who were the fruit of a special series of meetings and a week of prayer. He called them together in his own home and laid before them a carefully prepared plan upon which he had spent much time in both meditation and prayer. The plan met with the hearty approval of the young people, and they banded themselves together into the first Christian

6 THE YOUNG PEOPLE'S MEETING

Endeavor Society. The interest of his own flock in their society and its meetings met all the pastor's fondest hopes, and the work begun among them grew and spread until we have at the present time the great organization under that name.

The Methodist people had, from the beginning of their work, special services in their congregations devoted to the advancement of their young people, but these services had been local and independent of church organization. About the time of the great movement aroused in all churches for the organization of the Christian Endeavor or kindred societies, the Methodists organized, under their own church laws and form of government, the Epworth League, which has also grown into a large and prosperous body. It was nearly the same time that the Baptist people organized under their own church banner the Baptist Young People's Union, which is grown likewise into a prosperous working body. Each of these societies is loyally bound to uphold and support its own respective church organization, becoming in the church a method for the upbuilding of its system. The pastors recognize everywhere that their young people's societies have in themselves one of the chief assets to the work of the church.

The need of special and organized effort among the young people has been as keenly felt in the church of God as elsewhere. As soon as the numbers grew so that the portion of young people was sufficiently large so as to be recognized as a definite

group, some efforts to give them a special meeting was set on foot. The young people's meetings held in general and camp-meetings filled a temporary need and were the beginning of regular and permanent services for the young people in the local congregations. Our young people's meetings have come to hold among us an important and profitable part of church service.

The need of such services has been felt in every congregation of sufficient size to include even a small company of young people. The frequent inquiries for methods and plans of conducting such services have shown the desire on the part of the leaders to make the young people's meeting both interesting and profitable. It is for the help and encouragement of those undertaking this work that this little book is dedicated.

MABEL HALE.

Wichita, Kans.,
Jan. 1, 1923.

The Young People's Meeting

CHAPTER ONE

THE YOUNG PEOPLE'S MEETING

The Young People's Meeting is a service conducted by the young people for the young people. It is in no sense the service of a junior church, but is a department of the general church work and has its special place to fill as has the Sunday-school. All the needs of the young worshipers are not met in the general service, and it has been found profitable to allow them regularly a service especially adapted to their needs. Its nature calls for special organization and officers, that its work may be carried on systematically; but this organization should not be confounded with church organization. While it is conducted in a somewhat different manner from the general service, it is, and always should be, a place of worship. It is not meant to supplant, but only to supplement, the general service.

A need for the Young People's Meeting has been everywhere recognized. The large numbers of young people who, after making a sincere start in the service of God, became discouraged and eventually dropped out of the ranks was alarming. Means whereby this loss could be stopped and the young people conserved for Christ and the church

was earnestly sought; and the answer has been found, partly at least, in the Young People's Meeting. Youths who have been timid and afraid to let their voices be heard in the general service have been willing to cooperate in the conducting of their own meetings, and thus latent talent has been developed, the young people strengthened, and the work of the church hastened. Many who without their own meetings would have been discouraged and have fallen away, have, through the special help received from their own service, been built up and established in the way, and in time have become pillars in the church.

It is one of the rules of life that growth and development will not come without exercise. This is as true in the spiritual life as in the natural. Other things are necessary to growth, to be sure; but without exercise there can be no development. It is to give the young people something to do that their meetings are conducted. Youth is restless, full of reserve energy, and eager to be at work. If this latent force is suppressed and given no outlet, the young people become restless and lose interest, and like children under an incompetent teacher, turn their attention to things outside of the church work. Some method whereby this energy and willingness to do might be husbanded and used for the work which so much needs it, made the call for a young people's department imperative.

It is impossible to meet all the needs of the young people in the general service. In the first place,

10 THE YOUNG PEOPLE'S MEETING

there is a natural reserve of youth in the presence of age. Also it is a fact that persons not timid in any other place will show embarrassment in church work and worship. Again, if care is not used, the young people are neglected in the general service, it being made to fit the needs and requirements of the older worshipers. The young people, feeling themselves in a measure left out, do not enter into the service and make it a part of themselves, as they do in a service especially conducted to meet their requirements.

If all the needs of the young people could have been met in the general service, there would have been no need for the young people's meeting; but since the need was felt and the call came, the Young People's Meeting is with us. Among us this work is but in its infancy. There are possibilities before us that are unbounded.

The purpose of the Young People's Meeting is worthy of careful consideration. Its aim is not to take the place of, nor in any way to supersede, the general service, but to be auxiliary thereto, the young people being urged to attend the general services regularly. It is not intended that the young people should be able to get in their own meetings that which may be had in the general services. Their meeting is to supply the lack which could not be filled in the other. The work of the Young People's Meeting is supplementary in character, relying on the general service for foundation and support.

The Young People's Meeting is, first of all, a service appointed for the worship of God and the study of his Word. This is the one purpose that should stand out above every other, and to which every other advantage should bow, being servants only. The service is for spiritual advancement and instruction in as true a sense as is the preaching-service or the prayer-meeting, a fact that should always be kept in the foreground. It is not a social club nor a literary society. Nor does it promise to provide entertainment and diversion for the light-minded and frivolous. It has a work to do, a work for the advancement of the kingdom of God as important as that of the Sunday-school or the prayer-meeting. It is a spiritual service for the purpose of increasing spiritual understanding and experience among the young people.

In these meetings interest in the study of God's Word should be kept in a flame, the young people making themselves acquainted with Bible history, doctrine, and the teachings on practical life. There should also be a study of the work of God and its needs, both in the homeland and on the mission-field, that the prayers of the young people may be given point and power.

It is the purpose of the Young People's Meeting, also, to give the young Christians a chance to find themselves, that they may be able to speak on spiritual things. It is not enough to know of them, but every one should be able to tell about the things of God. Each young person should take part in

the services, getting exercise in self-expression in spiritual things. The work of this department is not only to instruct and teach, but also to assist the young people in finding their own place and calling in the service of God.

Secondary benefits of the Young People's Meeting call for our attention. Man is a social being, and youth is the most social time. For this reason the social element enters largely into work among the young people, and no work among them will prosper that does not handle this phase properly. By proper management, the social element can be made a strong servant in the meetings, drawing and holding the interest and attention of the young people as nothing else will. But it must always be kept a humble servant; for when it begins to rule it will first hinder then crush and kill the spiritual element, and substitute in its place social pleasure and intercourse, pleasing indeed to the senses but deadly to spiritual life. It is easy to drift into this condition, and the danger-signals along the way should be carefully heeded, and spirituality kept the first motive at all times. Where the social element prevails, the young people are more interested in gossiping and visiting, or in the pleasant company of sweethearts and chums, or in the planning of social evenings, outings, and picnics, than they are in the prayer- and praise-services or the study of the Word of God. The meeting becomes a place of play rather than of work, and so fails of its purpose. But the proper use of the social element

makes every one feel at home and welcome, gives a pleasant sense of companionship, and satisfies in a natural and safe way that craving in the young hearts for the society of those their own age. The free, frank way of real sociality draws other young people, and increases attendance. In the meetings the young people have opportunity for a closer and more intimate acquaintance, and become a compact social body, learning much about team-work, a thing most necessary in the work of God.

All people desire some diversion and entertainment; it is not safe to have all work and no play (nor is it good to have all play and no work), so the idea of entertainment must enter into the work of the Young People's Meeting. That which is monotonous and uninteresting repels rather than draws, and will kill the meeting in a little while. But entertainment must be kept a servant. As a ruler it will substitute froth for milk and a few confections for bread and meat. It is necessary that every service should be interesting, but the interest should come from accomplishment rather than from entertainment. It is possible to keep the young people interested in work. An occasional program arranged with the idea of entertainment will add to both the pleasure and the profit of the meeting, but such programs should be infrequent or rare; the ordinary service being given to deeper things.

There are danger-points in conducting a young people's society. There is always danger of los-

ing sight of the main purpose. With the anxiety to attract and hold the interest of the young people yet unsaved, the leaders are liable to think the interest of the young people is not so great in spiritual things as it is, and to seek to draw them by the social element alone, forgetting that the purpose of the meeting is not primarily to get a crowd but to increase spiritual wisdom and experience. Any course that lowers the spiritual tone of the meetings is pointed in the wrong direction, though for a time the crowd increases. There is a time and place for all things, and the Young People's Meeting should be given to devotion and worship, social intercourse being only a pleasant incident therein.

It is possible to overdo the idea of work and study, making the meeting more a literary club or Bible-class gathering than a devotional meeting. Our young people need, not only knowledge of facts, but also power to express their knowledge to others. And, again, it becomes hard to hold the interest of those less studious if the meetings become merely classes. Frequent opportunity should be given the young people to pray and testify in their own meetings. The purely devotional service should be held frequently, in which the young people may express themselves frankly in prayer and testimony or the reading of the Word of God.

The service can easily become formal, following a regular routine with no life nor energy back of it, the lessons being gone through in a dry, lifeless manner bringing no real good to the worship-

ers. Monotony is a forerunner of formality. Youth craves variety, and the meetings, to bring the most good, must not be of the same kind all the time. By prayer and waiting on God the spiritual tone may be kept clear, and by thoughtful preparation the subject-matter may be kept fresh, so that both monotony and formality may be kept out.

On the other hand, it is possible to have too much variety. That can itself become monotonous. It is unwise to try to have something new and striking every session. Variety should be used as spice and seasoning, and too much of it is as serious a hindrance as too much spice and salt.

The Young People's Meeting should resemble in many respects a school. It is not a place of entertainment or diversion. Its work will be hindered and its usefulness destroyed if the leaders seek only to give entertainment, which can be found in greater measure outside of the religious meeting. Schools vary in interest and usefulness, depending upon their management, scope, and course of study. It will be found the same in the Young People's Meeting. It will not run itself, but needs careful management. Its scope can be narrowed until it becomes dry and stale, or widened until it loses its distinctive features. Its course of study can be narrowed until it becomes monotonous, or widened until nothing is accomplished.

The Young People's Meeting will become a dead, useless thing soon if it has no purpose in being except for its own sake. The young people com-

posing the meeting must be interested in something, must have a goal to work to. It is only in accomplishing a worthy aim that the meetings justify their existence.

Team-work is needed, and by this expression is meant the art of pulling together, of working in unison and harmony for some desired end, each one doing his part to press forward the common cause. Team-work helps a person to forget himself in rising above his own desires, and to work with the crowd for the best interests of all concerned. It is absolutely necessary in the work among the young people. It is good for them to do many things as a body. Individual effort is good; but the good that they could all do individually is many times multiplied if they all work together.

For this team-work to be effectual there must be something useful to do. Fortunately there is work to be done everywhere. First of all there should be a working together for the interest of the meeting. The home work undertaken should be done thoroughly and conscientiously, each one coming to class ready for proper recitation. It is easy, if each will do his part, to keep a sentiment in the meetings that will make shirking of this responsibility odious.

The young people as a body will find pleasure in raising funds for special purposes. It may be that they can make themselves responsible for the supplying of some lack in the local church work.

Again, there are always special needs on the mission-field that any body of young people can help to supply. Charitable work also offers a wide field.

The young people's societies of many places have taken upon themselves, and wisely, the support each of an orphan under the care of some missionary on the field. Or if desiring to get more directly to soul-saving work, the society can make itself responsible for a certain per cent of the support of a missionary on the field. Or again it can take the support of some phase of the home work. So far as the interest of the meeting is concerned, it is not so much what they are supporting, as the hearty cooperation of the young people toward a worthy end.

The young people, both as a body and as individuals, may be of great assistance to the pastor in his work. There are the visiting of the sick, and the giving to them of flowers for their encouragement. Through the visiting committees the society can be represented as a body, and as individuals they can each go and brighten some suffering home. And their visiting will bring to their notice much need of help that they can give. There are worthy ones in want, and despondent and discouraged ones in need of the cheery words that youth can give if its powers are dedicated to God.

Another good work that the young people might undertake is the putting of good literature into the

18 THE YOUNG PEOPLE'S MEETING

homes of the people, and in public places where it might reach the stranger.

Everywhere there is work to do, something that willing workers can turn their energies toward. The Young People's Meeting becomes of vastly more interest and real worth if together the worshipers are undertaking some good work. It should not be only as a cistern, just taking in; but as a living fountain as well, ever giving out.

CHAPTER TWO

HOW TO ORGANIZE A YOUNG PEOPLE'S MEETING

Let us not confuse the organization of the young people into a working body with church organization. The church is divinely organized, the members being admitted through the new birth and set in place by the workings of the Holy Spirit. In the organization of the Young People's Meeting we are not setting up a junior church, but getting into working condition an important department of church work. The Young People's Meeting is organized in the same sense as the Sunday-school is organized, having its officers appointed and its scope and work defined that all may work together consistently. This organization and the observance of parliamentary practise have to do with the work and business meetings of the society rather than with its worship.

No congregation can accomplish all that it should if it does not have in its midst a company of active young people; and the activities of the young people will not be effective for God if they are not properly directed. The Young People's Meeting is a useful means of direction for the young people, and properly conducted will bring much good.

The very first step in organizing a society of young people for active work in their own meetings is to recognize the need of such a society. It

is not necessary that there should be a large company of young people to begin with. Just a few, five or six, if they are in earnest and willing to work, can have a successful society and one that will grow in numbers and interest. It is not so much the numbers as the united effort that brings the good.

When the need of the meeting is recognized, a wise talking-over of plans between the leaders of the young people and the pastor and Sunday-school superintendent will begin the cooperation that is so much needed in this line of work. The young people should also be consulted in these little private talks, until such an interest is aroused that a desire for the meetings is felt everywhere. When this condition is brought about, it is time to appoint a place and date for the first, initial meeting. This announcement should be made publicly, with the hearty approval and cooperation of the pastor. In fact, the parsonage is a very suitable place for this gathering, where plans and ways may be talked over freely, and that personal touch so needed between the pastor and his young people can be had.

How to Begin.—When the young people are together, let the meeting be called to order with song and prayer, a temporary chairman and secretary appointed, and a talk given by the pastor, or a worthy substitute, setting the need, nature, and plans of the work before the company. Opportunity should then be given for a united expression

from the young people of their desire for the meetings and of their willingness to do their part in the work.

The names should then be taken of those who are willing to become active members at once. The Young People's Meeting depends upon the willingness of its members to work, and it is as necessary for the leaders to know who can be depended upon as it is for the members to know who to look to as leaders. So this taking of names is absolutely necessary for the carrying on of the work.

Now comes the election of the proper officers. Each society should have a president, a secretary, and a treasurer. These last two officers may be combined in one if desired. A larger society will need a larger force of officers; the number of officers should be decided by the society itself. Committees should be appointed as they are needed. At this very first meeting it is well to appoint a planning committee, that responsibility for coming services may be assumed. The time and place for the regular meetings should then be appointed, and all further local plans arranged as necessary.

Simplicity to Be Desired.—Organization is a servant to assist in the carrying on of the work; just enough for the purpose is much more desirable than too much. "Red tape" is a bugbear wherever it is found, and it has a strong tendency to curb spiritual activity, and to bring in formality and coldness. But insufficient organization will leave the members in confusion as to both plans

and responsibilities. Do not elect or appoint more officers and committees than can be actually set to work. Better have two or three, and the few active, than to have more and a portion of them possessing only the name.

Duties Defined

Each officer of a society should have definite responsibilities, and should see that he does his part faithfully. That no confusion may arise in beginning a society, let us consider the duties of each responsible person:

The Pastor.—The pastor fills a very important place in the Young People's Meeting. His duties make it hardly practicable that he should have personal oversight of the work; but he should always be thoroughly interested in what is being done, and in the individual members. As often as possible he should be present in the meetings, and ready to advise and counsel when necessary, and to praise and commend when he sees improvement. Let the pastor feel that the Young People's Meeting is an important department of church work, not merely a means of social pleasure among the young people. It is as important in its place as the Sunday-school.

The pastor, in the filling of his place among the young people, should have an active assistant in his wife. Her presence, interest, counsel, and help will greatly encourage both the leaders and the members of the society.

The Sunday-school Superintendent.—It is impossible to overestimate the value of cooperation in this department. And for this feature to be perfect there must be a hearty sympathy between the Sunday-school superintendent and the young people. If there is such a feeling he will be very much interested in the Young People's Meeting. He will have been consulted as to plans and as to the Sunday-school classes to be included in this department, and he will feel that the success of the young people's work will greatly increase the success of the Sunday-school. While he will have, possibly, no active responsibilities in the society, he will be present as often as possible in their meetings, will be ready to give counsel and praise as he sees the need, and, by his sympathy and interest, ready to encourage those who bear the responsibility.

The Leader.—Perhaps the most important officer or assistant in the Young People's Meeting is the person whom we shall, for lack of a better name, call the leader. This person usually should be older in years and experience than the young people themselves, and one whose sturdiness of character and principles and whose spirituality commend him both to the young people and to the congregation. He must have a sympathetic touch with the young, being able to think and feel from their point of view. He should have a personality that appeals to the young, a person in whom they feel free to confide, and whose judgment they are

24 THE YOUNG PEOPLE'S MEETING

glad to accept. The Young People's Meeting can hardly be conducted successfully without such a leader. In the larger congregations two or three persons might occupy this place jointly, working together with the young people.

This officer does not obtain his place altogether in the same manner as do others. While he should be formally accepted by the young people as their leader, his appointment is made rather from recognition of his ability, sympathy, and his adaptability to the place, and because he feels a personal responsibility for the work, than from mere formal election. To a great measure he holds the same position in regard to the young people as the pastor does to the congregation, and must be at all times a hearty assistant to the pastor in the oversight of this portion of the flock.

The leader, besides being present in each service, lending assistance when necessary, should also be one who helps in the preparing of the programs and the planning of the lessons. In the smaller congregations where there are but a few young people, or where the members are inexperienced, this leader should feel wholly responsible for the work undertaken, seeking suggestions and criticisms from the young people as they can give them.

The leader should keep his eyes open and his spiritual understanding acute that he may be able to detect any undercurrent of restlessness, any dissatisfactions that might breed contention, or any

other cause for discouragement or disappointment in the work, and should have the wisdom to dispose of these evil inclinations in their very beginning.

He should be present in every social function he possibly can be, working with the pastor for the spiritual protection of the young people. Many and varied are his duties; but a blessed place it is to fill for those to whom such ability is given.

This leader should not be appointed for a few weeks or months, but should hold his place as long as all work together harmoniously, or all feel that God is pleased with the arrangement. He is in a special way *called* of God to this work, and that calling should be respected.

The President.—With the president begin the officers of the society in its true sense. He is elected by the society for a certain term, and is one of themselves. The president should be responsible for the prompt opening and closing of the services, should always lead the meetings if no other leader has been appointed, take the lead in greeting visitors, take part in the services, and be exemplary in general attitude toward the work. It is his place to make the announcements and to have them as brief as possible, to hurry through any business that must come up in the services, and in every way to keep the meetings running smoothly.

The president should not allow the young people's society to be self-centered, but should take the lead in outside work and interests. He should always be looking for new and good ideas for the

26 THE YOUNG PEOPLE'S MEETING

furtherance of the work, and should keep these thoughts jotted down in a notebook where he can have them when they are needed.

The president should preside at all business meetings, and should sit with the heads of all the committees when they meet in their special conferences. In fact, the president and the heads of committees should form a sort of executive committee, to be convened by the president. He should see that as little business as possible comes up in the regular services, and should call business meetings when necessary. A good president is able to keep the wheels of the society running smoothly without friction or loss of time. He takes his office seriously, never shirking his duty nor leaving things to run themselves. On the other hand, he does not *run* the meeting, nor allow any one else to do so. He simply sees that the meetings go on.

The Vice-President.—In the vice-president we should find an able assistant to the president, one who is awake to the needs of the society, and acquainted with its progress and business so that he is able to preside in the president's absence, or, when the president is present, to go ahead if he is requested to do so.

Secretary.—The secretary should be a spiritually minded person who is deeply interested in the progress of the society. In the execution of his work he should be accurate, brief, neat, distinct in utterance, and always present at the society's meetings. He should keep a record of all business

transacted. He should see that the minutes are dated and signed each time written, and that they are read to the society for correction and approval. He should keep a list of all members and their correct addresses. When it is desired that the roll should be called, he should be able to call it distinctly and correctly.

It should be the duty of the secretary also to do all corresponding that is necessary for the business of the society.

The Treasurer.—The treasurer must be one who is “found faithful.” It is the duty of the treasurer to keep the accounts. This should be done carefully and legibly. He may have to learn a little bookkeeping to do this work properly. When keeping account of pledges, let him write the names on the left-hand side of a left-hand, ruled page, and then, using both pages, rule vertical lines making spaces for weekly or monthly entries. If pledges are not paid promptly, let him collect them in a businesslike manner. There will also be different funds to be kept separate, as that for current expenses, and that for missions. There will be also the ordinary cash-account where receipts and expenditures are set down as they occur. If the books are kept systematically, the reports can be given briefly and distinctly in the business meetings.

The treasurer is interested in the raising of the money. Let money be raised by free-will offerings, rather than by resorting to other methods for this

purpose. Christian giving is one of the things the young people should learn to practise systematically in their meetings. The treasurer should have a clear understanding as to how the money is to be paid out. Let the society vote on how the funds are to be used and then allow the treasurer to carry out the business.

Committees and Their Work

A committee is a company to whom something is committed. The committee has something definite to do, and understanding clearly what is expected of its members it is able to perform the work. A committee should not be appointed unless a direct need is felt for it, and when it has been appointed the president should cooperate directly with its chairman and see that it accomplishes the work it is given to do. The members of a committee should be carefully and wisely chosen, seeking to find those who are able faithfully to perform the duties given them. They should be elected in the same manner as the officers, ordinarily.

The Lookout Committee.—Each society should have a Lookout Committee, or a committee equivalent to it. This committee should be composed of three or five members and should be chosen from among the more spiritual and dependable of the company. It should be their duty to look out for all the new members possible, and for the encouragement and strengthening of all the members,

especially of those young and weak in the cause. They should be especially watchful to welcome strangers and to make them feel at home. They are to be general helpers in the spiritual oversight of the society, and should be always active and thoroughly alive to the needs and progress of the society.

Planning Committee.—Each society should have a committee which works with the president and the leader in the planning and outlining of the lessons and programs for the regular services. Each time the young people come together, there should be planned beforehand something definite to do. If this is not done, the meeting will fall into a rut and lose its hold upon the young people. The program for each service should be interesting, instructive, and beneficial. By prayerful cooperation this can be made possible.

Suggestive Committees.—The larger societies will find need of other committees than these two essential ones. Their number will depend upon the work the young people undertake.

The Music Committee.—This committee is expected to oversee the music of the society; it is to provide special songs, and in various ways develop the musical talent of the members.

The Good-Literature Committee.—This band undertakes the distribution of pure literature among those who will be willing to read it. This is a good work and one that should not be neglected.

The Social Committee.—This has the planning of the social life of the society.

The Calling and Relief Committee.—This is expected to call upon and encourage absent members, to visit the sick and needy and to offer them comfort and aid, and to seek in every way possible to make themselves a blessing to those who are in need of help.

The Membership

Who shall be included as members of the Young People's Meeting? is a question often asked. Let us remember that our Young People's Meeting is not a chapter of a nation-wide organization, but simply the banding together of the young people of each congregation for their spiritual good and advancement. When a person has been taken into the number he has not formally joined some general organization, but has only promised to do his part in the work undertaken. When he fails to do what he has promised and no longer associates himself with the company, he no longer continues to be a member. In the simple organization of our local societies, this phase of it usually works automatically, so that there is little need of rules for dismissing or rejecting members.

It is the purpose of the society to help all the young people possible, therefore all are welcome. Active members are those who are willing to do their part in the work undertaken. They should include all the young people in the congregation

who have given themselves to Christ. Besides these, all should be included who, though not fully given to Christ, yet are interested in the things of God and enjoy the company of Christian young people: the study and preparation of the home work and the recitation of the lessons in class will be a benefit to them, and possibly lead them to Christ; it has done so in many cases. Besides these who actively take part, there will be some who will like to come and listen, and enjoy the association. They should be made welcome, and urged to take part.

What ages are eligible? is sometimes asked. Where there is no junior society it has been found advisable to admit the younger folk as soon as they can do the work required. Some can do this by the time they enter their teens, while it is too difficult for others. The individual himself can better answer this question. Nor do people get over age at the same time. So long as a man or woman is counted in among the young people in a social way, he is perfectly eligible to this society, even though his years may be mounting up.

Nor should marriage bar membership. It is but a short while at the longest that married people feel themselves one with the young folk, their cares and responsibilities placing them in another class; but while they desire it, they should be allowed to associate in the Young People's Meeting as if they were unmarried.

By all means let there be no caste system in the

32 THE YOUNG PEOPLE'S MEETING

welcoming of members. Every one who desires to come and who can be made to enjoy the work should feel welcome and at home.

CHAPTER THREE

METHODS OF WORK

The Young People's Meeting is the young people of a congregation banded together, organized, into a working body. For the society to justify its reason for being, it must find work for all to do and set everybody at work. In order to do this, giving to each one equal portion and responsibility, according to his ability, some method of work must be found that will deal with the members by turn.

The Group Plan.—For working purposes it has been found very convenient to divide the young people into groups. There should be at least six or eight in each group in order to make the work interesting. Each group in its turn should be made responsible for the weekly service.

In making these groups, care should be taken to get them as nearly balanced in ability and experience as possible. This usually can be done by choosing sides after the manner of the old-fashioned spelling-match, besides making the young people helpers in the grouping. Now let the leader of each group take the names comprising his group, and from then on cooperate with the president and planning committee in the arrangement of the lessons. It is well for each group to have a short business meeting before a lesson is undertaken so that each member will understand his part and what is expected of him. This need take but a few moments of time after service.

It is a good plan for each group to arrange for

34 THE YOUNG PEOPLE'S MEETING

one of their number to take charge of their services, each capable person leading the meeting in regular order. Let them also choose from their number some for special song, thus training them to take responsibility in public services. If a lesson is given for home study, let it be handed to those who are to take part in time for full preparation, with the understanding that there is to be no shirking of duty. A pleasant spirit of rivalry may be aroused between the groups, each determined not to be out-done by another, and desiring that its work may be commendable and worthy.

The small or one-group societies may be managed in the same way as the individual groups, the president of the society acting as the chairman or leader.

Home Work.—One of the important features of a successful Young People's Meeting is the providing and preparing of home work. The work of this department can not progress as it should unless the young people are willing to do work at home during the week. The lessons must be prepared so that the speakers can give information clearly and distinctly when the time comes. By the arrangement we have shown, everybody will not have home work every week, but will come by turns, and each group should feel responsible to have a lesson that will edify all who listen, or a program that will be just as useful. The nature of this home work will be made more plain as we discuss plans for services.

Elements to Enter into Each Service

There are certain elements that must enter into each service to make it instructive, interesting, and spiritually edifying. These certain elements are the devotional or spiritual tone that draws the heart and mind to God and his service, the educational element that makes the meetings instructive and adds always to the fund of useful knowledge, and the idea of entertainment which makes the meeting interesting and inspiring. Each of these elements has its own place and purpose, and while they are not equal in importance, they are all necessary to the success of the meeting.

The Devotional Service.—The devotional service is one in which the devotional element predominates. Such a service should be held frequently and entered into with unction. In this service the young people are given a chance to express themselves extemporaneously on religious subjects and experiences. One of the very best devotional services is the old-fashioned prayer-meeting with testimonies. If the young people can be encouraged to lead in prayer voluntarily and to express themselves freely in testimony, it is a great means of strength to them. Sometimes it is good for the leader, if he believes it is best for the encouragement of a timid person, to call on some one to pray. But by no means let a leader form the habit of calling on some for prayer instead of waiting for volunteers.

The devotional service is sometimes given to ex-

hortation or a short sermon. The speaker should be a person who appeals to the young, one in whom they have confidence and whom they esteem, whose words will have weight. Practically every congregation holds at least one young person who feels the hand of God on him to deliver those short, earnest messages he feels burning in his soul. Some of our successful ministers began preaching in this way.

An experience-meeting is very good. In this sort of service each speaker relates some of his personal experience. For brevity and point a special subject can be chosen—conversion, healing, discerning the true church, sanctification, or kindred phases of experience—and let the remarks be confined to the chosen subject. In such a meeting the speakers may be volunteer, or may have been previously arranged after the group method. Either way will be found very effectual. Such a meeting is often a revelation to the hearers as the definite, positive experiences are related, and it does the speakers good. This sort of meeting can be varied by having each speaker tell of some definite lesson he has learned in humility or faith, or of his success in overcoming some fault.

Again, a Scripture lesson can have been made out ready for the occasion, and a slip of paper containing a Scripture reference given to each member, who in turn reads his scripture and comments upon it. Or, more informal, the scriptures can be read aloud and volunteers take them and read them

again, with comments, when called for. This sort of lesson's usefulness and interest depends much upon the ability of the one leading the service to turn every point into the right channel to form a connected lesson.

While devotion is the keynote in all services such as we have been discussing, yet the educational element enters in the ability the young speakers gain in expressing themselves on religious subjects. If such meetings are entered into with spiritual unction and in an enthusiastic manner, they are not only interesting to those taking part, but they are edifying to the hearers. While it cheapens such a meeting to speak of it as entertaining, yet that element enters strongly into the spiritual devotional service, arresting the attention of the most frivolous of the young people.

The Educational Service.—The educational service is the one in which the educational element governs. But always let the devotional attitude so permeate this kind of service that it brings refreshing seasons to the soul as well as food to the intellect. Unless this balance is kept, the educational service will become dry and theoretical rather than spiritual and edifying.

The year through, most of the services should be of this nature. The purpose of the Young People's Meeting is to help the young people on to usefulness in spiritual things. It is not merely a place to go, a center for social enjoyment. The successful Young People's Meeting takes the na-

ture of a school in many respects. Besides, since the Young People's Meeting is not to supersede nor in any sense take the place of the regular services, it would not be wise to let its regular order be simply a repetition of the other services. It should have a service distinctly different from the other services, serving a purpose they could not reach. The young people should be always learning, always getting hold of new things, always pressing on to more and greater usefulness. Youth is the time of preparation, and this serious phase should be always kept in mind.

The educational service should always be preceded by careful preparation in home study. The lessons can be outlined and enough copies made to supply each one who is to take part. If some one of the young people has a typewriter, this copying can soon be done by making carbons. Then let those to whom the lesson is given study it faithfully, making ready to give definite information or edifying comments on the subject in hand.

The scope of study possible for these meetings is almost unbounded.

The *study of the Bible* takes first place. It should be studied as a book, learning its authors, their purpose and manner of writing, its original language, translations, etc. There are good reference-books to be had that will give definite and concise information in this Biblical knowledge that we all should possess. Too often we are content to know so very little about the Bible as a book.

By following a good outline, the whole scope of the Bible story can be unfolded to view in a clear connected form. Such an outline study is profitable, and almost imperative to the Bible-student. This outline should give Bible history in its regular order, should set the student right on dates and contemporary events, should include Bible characters and biographies, teach Bible geography, and tell of the Jewish and the Christian church.

There is a great field of study in those subjects that deal directly with Christian life and experience, and many profitable lessons can be had in this form of study. Doctrine also should not be neglected. No people can be thoroughly settled in the Christian faith who are not well grounded in sound doctrine. There are doctrines that lie at the very root of Christian faith, and these should be learned thoroughly, not only that the individuals may understand, but that each one may be able to tell others also.

The study of *Live Topics* of every-day life is one productive of much good. Well do I remember a service in which the "Problems a Young Christian Must Meet" was the subject discussed. There were several young people who spoke, each on a different phase of the subject. The young Christian in the shop, behind the counter, in the office, in high school, on the farm, in the home, and out at service, each brought before us in an entirely new light the weighty problems the dear young people were meeting. So far as was possible each

speaker spoke from his own experience, having been given a subject that fitted his vocation.

There are many such topics to be found. A discussion of amusements and their effect on Christian life will be found a valuable subject. Another is the effect and cure of light reading. Or, another, the influence of companions on Christian living. Any of these or kindred subjects will bring the young people to think and consider for themselves.

Lessons that bring out vividly the possibilities of Christian growth, the building of strong character, and the overcoming of faults, are always interesting and instructive.

One service that was very interesting was a Question-Box Lesson. In this the young people had been asked previously to place in a box questions that were puzzling them in their Christian experience. Pleasant and very profitable was the hour put in reading these questions and discussing them. Phases of temptation, and difficult problems, were made clear by the united counsel of the earnest young minds.

One great topic not to be forgotten nor neglected is the study of *missionary work*. Here is presented an unbounded field as we view the great unfinished task of the church. This task falls to each new generation of servants of God, and the young people now in our midst must from their ranks supply the missionaries in the years to come. Every young people's society should be a center

of interest in and of knowledge of missionary work, from which spreads the missionary zeal of the congregation. The gospel was given to all men, and we are living in the time when as never before the doors are open on every hand and the hungry are calling for the bread of life. But the lethargy that has held the church in the past would yet hinder our efforts. Let us then stir ourselves and become acquainted with the needs as they are.

The field of study is wide. In the study of those countries where missionary work is needed, geographical knowledge should not be neglected. The young people should be made familiar with the locations, boundaries, seacoasts, surfaces, altitudes, drainage, rainfall, products, etc., of each. They should learn of the people, their race, color, language, religion, occupation, manner of life, modes of travel, customs, and kindred characteristics that have a bearing on missionary work.

There should be a study of Oriental religions sufficient to make the young people know the nature of the different religions and the effect of each upon the people. Each of the great Oriental religions leaves its own stamp on the people who follow its teachings, and these the young people should, in a measure at least, understand.

Missionary biography is another fruitful field of study. Our young people need the inspiration that comes from the study of the lives of those noble men and women who have hazarded all for the cause of Christ. Paton, Taylor, Livingstone,



and Carey are all names that stir the depths of the Christian heart. There should be a study of missionary work as it is being accomplished at the present time. The study of our own missionary efforts should not be neglected. Our young people should be acquainted with the different fields and the missionaries who occupy them.

No opportunity should be lost for talks and lectures from those who can give clear and definite knowledge of missionary work. Exhortations also should be frequent, urging active missionary effort upon the young people.

Entertainment.—Occasionally the Young People's Meeting should have a service in which entertainment is the leading feature. The devotional and educational elements should enter strongly into this service also, giving it color and point. The proper use of the entertainment adds variety to the work. A mistake easily made is that of trying to make each service entertaining. In time the many new ideas and unexpected turns of the meetings will become empty and monotonous. Each service should be interesting; but let it be remembered that real interest centers in work done. They who are entertained need do but little thinking, therefore too much entertainment makes lazy people and not thinkers. We want our young people to be energetic instead of lazy.

The simple *program of song and recitation* can be used occasionally to good advantage. In these programs regard should always be given to the

nature of the meeting. All songs and recitations should have a spiritual message in them. Dialogs teaching strong spiritual lessons can also be used.

Illustrated lessons in missionary work or character-study are always good in this kind of service. A lesson on the life and customs of our American Indians and their need of the gospel is made more striking if the address is made by one dressed in the costume of the Indian. The same is true of other peoples or countries. Some customs and manners can be illustrated in the same way.

A certain lesson made in the form of a dialog illustrated in a very striking manner the desirable and the undesirable characteristics of prospective missionaries, and the genuine and the frivolous desire to become a missionary.

One illustrated lesson on temptation strongly impressed those who heard it. There were a number of speakers chosen, each one to represent some form of temptation, such as pride, envy, worldly amusements, or jealousy, and each in turn personified his particular temptation, telling in a vivid manner the way in which it reached and held the young people. Special days as Thanksgiving or Easter may be celebrated with appropriate programs, and thus vary the order of the meeting.

The element of entertainment may be brought into services which are more strictly educational, if it is used wisely so that the minds of the young people are directed to the lesson rather than to the entertainment.

Social Life.—The young people of a congregation should become a distinct, social body so compact that its members cling together depending upon each other for social life and activity. The young people's society can be of great service in bringing about this bond. The work together in the meetings, the warm social atmosphere of helpfulness and cooperation, tends to make the social bond strong. While the Young People's Meeting proper is a place of worship and should ever be kept so, yet the social gatherings of the young people who compose that society can be made of much pleasure and profit. In these social gatherings the young people become acquainted with each other, have opportunity for interchanging ideas, and have legitimate occasion for that association so pleasant and profitable to young men and women. The playing of innocent games that relax the mind and nerves, or that direct the mind actively in new and useful channels, gives a sense of rest and comfort that is healthful to body, mind, and soul.

In social gatherings the young people should ever remember that Christians should be examples of purity and faithfulness everywhere, and allow nothing to enter into the social pleasures that hinders spiritual life. If in every gathering, whether indoors or out, a few of the older and spiritual people are present and mingle with the young people in their games, there is little danger of that which is undesirable creeping in. The person who has

the spiritual oversight of the young people in their society should always be one who can enter into their social life with understanding and pleasure.

The social element is one that must also be kept strictly a servant; for as a master it would soon lower the tone of the young people's society until it became nothing more than an excuse for social intercourse. But to ignore the social element and give it no place in the life of the society would be the certain cause of failure.

There are dangers in the social activities that should ever be guarded against. Too much activity along this line tends to make a frivolous and light-minded people. Games that in any way play upon the emotional or the baser nature should never be allowed. Let everything be done in purity.

The diversity of ages found in some societies tends to make the young people to be socially divided into squads. If this division is purely a matter of age and is congenial all around, it is not so harmful; but if cliques and clans are formed, courting some members and excluding others, it is a dangerous thing, and such division should not be tolerated. The members should all be friends and feel a common bond of brotherhood that excludes all party lines and party feelings.

Outside Service.—The work of the young people's society should not be confined to their religious services only, nor should all the overflow go to social life. All about them are found those who are in need of the very aid that the bright-faced

46 THE YOUNG PEOPLE'S MEETING

young Christians can give. There are the sick and the aged to be visited. All members should be urged to do some of this work in a personal way. But that as a society they may do their part, let a committee be appointed whose duty it is to do this kind of work. Absent members should be looked up and urged to get back into the service. New members should be sought continually. The young people should keep stirred up to be continually on the lookout in every service of the church to make all strangers and new comers feel perfectly at home.

A fund should be kept for supplying flowers to the sick. Many a sick-room can be gladdened in this way.

Occasionally the young people can lead the weekly prayer-meeting, bringing strength to themselves and encouragement to the older members.

The young people should be always ready to give assistance wherever it is needed—in the Sunday-school, in cottage prayer-meetings, etc.—or to render any other service they can.

If there is a warm cooperation between the pastor and the young people, he can find work for them to do that will materially help him in the congregation. He should feel free to advise and direct them, giving them all they can do; and they should be willing to assist him in every way possible, working at his direction.

The young people can take special responsibility in providing that which is necessary to make the

church-building comfortable and inviting. It is a law of youth that they keep busy, and the young people's society in any place will flourish as it keeps all its members at something useful and profitable.

CHAPTER FOUR

LESSON PLANS AND OUTLINES

This chapter will be devoted to lesson outlines and suggestions suitable for use in the group method of study, and illustrating the different forms and subjects of study. I shall endeavor to give as far as possible only lessons which have been found of practical value in actual use. Most of them will require home work to make them interesting.

A STUDY OF THE BOOK OF GENESIS IN FIVE LESSONS

- I. Creation to Abraham, Chapters 1—11.
- II. The Life of Abraham, Chapters 11:27—25:10.
- III. Isaac and Jacob, Chapters 24, 25:11—36:43.
- IV. Joseph, Chapters 37—50.
- V. Comparison of Characters.

LESSON ONE: CREATION TO ABRAHAM, GENESIS 1—11

I. Tell in Your Own Words the Story of the Creation, and of the Garden of Eden, Chap. 1, 2.

Dwell on these points:

How God is introduced into the narrative.

Extreme simplicity of the account.

The order of creation, and how it compares with the findings of science.

Creation of man and woman.

Responsibility and restriction placed upon man and woman.

Location of the Garden.

The institution of marriage.

II. Tell the Story of the Fall and Its Results, Chap. 3, 4.

Dwell on these points:

The tempter's appeal to Adam and Eve's desire for knowledge.

LESSON PLANS AND OUTLINES 49

The effect of the appeal on Adam and Eve.

The punishment meted out to each offender.

Loss of the Garden.

Sacrifice made by Cain and Abel.

Cain's jealousy.

The first murder and its results.

Cain's punishment.

III. Genealogies, Chap. 4:16—6:13.

Dwell on these points:

The value of genealogies.

Cain's descendants.

The genealogy and great age of the patriarchs.

The great wickedness of men.

Noah's character and family.

IV. The Flood, Chap. 6:14—8:19.

Dwell on these points:

The ark—its size, form, time in building, etc.

The ark occupied, and closed.

The flood—its beginning, duration, extent, etc.

The sending forth of the dove and raven.

Leaving the ark.

V. The Covenant Made with Noah, Chap. 8:20—9:29.

Dwell on these points:

Noah's sacrifice as acceptable to God.

Noah's patriarchal blessing of his sons.

God's covenant with Noah.

The prophetic cursing of Canaan.

Noah's age and death.

Date of Noah's life.

VI. Noah's Posterity, Chap. 10, 11.

By the use of a map show to the class the location of the three families of Noah's descendants.

Name and discuss some peoples come from each family.

Tell of the scattering of the people from the tower of Babel.

Locate Babel and Babylon on the map.

The generations from Shem to Abraham.

LESSON TWO: THE LIFE OF ABRAHAM GEN. 11:27—25:10

I. Abraham's Early Life, Chap. 11:27—12:20.

His family—father, brothers, wife, nephew.

50 THE YOUNG PEOPLE'S MEETING

His home at Ur: locate Ur on the map, give the race and religion of its inhabitants.

His move to Haran: locate Haran, and tell who went there.

God's covenant with Abraham: where made? Abraham's age at the time? who affected by the covenant?

Abraham's trip to Canaan: locate Canaan and trace his journey on the map till he goes to Egypt.

Abraham's denial of his wife.

II. Abraham and Lot, Chap. 13, 14.

Abraham and Lot live at Bethel.

Parting of the two; Lot to the Jordan, and Abram to Mamre.

Battle of the kings: from map show the class where each of these kings came from, where the battle was fought, and where was Abram's home.

Capture of Lot.

Pursuit by Abram, and deliverance of Lot; trace this journey of Abram on the map.

Meeting of Abram and Melchisedec; Abram is blessed.

III. Abram Is Promised a Son, Chap. 15—17.

Abram's complaint, and God's promise of a son.

Abram's sacrifice, and the promise renewed.

The story of Hagar: flight; in the wilderness; return; birth of Ishmael.

God's covenant renewed and Isaac promised.

Abram and Sarai's names changed.

IV. Abraham Entertains Angels, Chap. 18.

Draw a word-picture of Abraham—at his tent-door resting during the heat of the day, running to meet his guests, bringing water to wash their feet, resting under the shade of the tree, bringing bread and meat, etc. Get a glimpse of the Oriental customs.

Tell of the threatening of Sodom and Gomorrah.

V. The Cities Destroyed, Chap. 19.

Lot sits at the gate, and welcomes the strangers. (Note the ancient customs.)

The evil behavior of the men of Sodom.

Lot's flight with his wife and daughters.

Lot's wife becomes a pillar of salt.

The cities destroyed, and Lot's journey to Zoar.

Abraham views the scene.

LESSON PLANS AND OUTLINES

51

VI. Isaac Is Born, Chap. 20, 21.

Abraham goes to Gerar. Locate it.

Isaac is born. Age of Sarah and Abraham.

Hagar and Ishmael cast out.

Hagar and Ishmael in the wilderness.

At Beersheba.

VII. Abraham's Trial of Faith; His Death, Chap. 22, 23, 25:1-10.

Abraham offers up Isaac. The promise renewed.

Sarah dies; Machpelah bought.

Abraham's sons by Keturah.

Abraham's age and death and burial.

LESSON THREE: ISAAC AND JACOB, GEN. 24, 25:12--37:1

I. Isaac's Birth and Life.

He is promised (chap. 17:19).

He is born (chap. 21:1-5).

His home at Gerar: he denies his wife (chap. 26).

He is offered up on Moriah.

II. Isaac's Marriage, Chap. 24.

In preparing this topic, look carefully for the Oriental setting and customs, and study it till you can see the incidents as they are related.

III. Jacob and Esau, Chap. 25:11-34; 27:1-46.

Their birth. Their personal appearance.

Jacob obtains the birthright.

Jacob obtains the blessing.

Show importance attached to the blessing.

Esau's anger.

IV. Jacob in Paran-aram, Chap. 28:1—30:24.

Isaac sends Jacob to Rebekah's people.

Jacob's vision of the ladder.

Jacob vows to God.

Jacob reaches Haran, and meets Rachel and Laban.

Jacob marries Leah and Rachel.

Rachel envies Leah because of her children.

V. Jacob and Laban, Chap. 30:25—31:55.

Jacob serves fourteen years for his wives.

Jacob serves another six years for Laban's cattle.

Jacob becomes rich and leaves Laban.

Laban pursues Jacob.

52 THE YOUNG PEOPLE'S MEETING

Rachel hides the images.

Laban and Jacob make a covenant.

VI. Jacob and Esau Again, Chap. 32, 33.

Trace the journey of Jacob from Haran to Canaan.

Jacob meets the angelic host.

Jacob sends messengers and presents to Esau.

Jacob wrestles with the angel, and has his name changed.

Jacob meets Esau, and is at peace with him.

Jacob arrives in Canaan.

VII. Jacob's Children, Chap. 35.

Jacob purges his household of strange gods, and worships at Bethel.

The number and names of his sons.

LESSON FOUR: THE LIFE OF JOSEPH

I. Joseph and His Brethren, Chap. 37.

Locate on the map the place where Jacob lived.

The envy of Joseph's brothers.

Joseph's dreams. Notice the importance given to them.

Trace the journey of the sons of Jacob with their flocks.

Joseph finds them, and is unkindly received.

Joseph is placed in a pit, then sold.

Jacob's anguish.

II. Joseph the Prisoner, and Joseph the Ruler, Chap. 39—41.

Joseph in Potiphar's house.

Joseph falsely accused and cast into prison.

The dreams of the butler and the baker.

Pharaoh's dreams.

Joseph advanced.

III. Joseph's Brethren, Chap. 42—45.

They go to Egypt for corn.

They are accused of being spies, and one brother is kept as hostage.

They find their money in their sacks.

They return with Benjamin for more corn.

They are entertained by Joseph, and delayed in returning home.

They prove to be of different temper from formerly.

They learn the ruler is Joseph.

They are sent for their father.

IV. Jacob in Egypt, Chap. 46—50.

Jacob's joy on hearing of Joseph.

The journey to Egypt.

Jacob meets Pharaoh. Note the forms of greeting.

Jacob and his sons settle in Goshen; locate on the map.

Jacob is sick, and is visited by his sons.

Jacob blesses Joseph's sons.

Jacob calls his sons and blesses them.

Jacob dies and is carried to Canaan for burial.

Joseph's age and death.

V. Importance of the Study of Genesis.

Show that the study of Genesis has been important because it tells the beginning of all things.

With the book of Genesis discredited, the very existence of the universe becomes a mystery.

Faith has a firm foundation in the records found herein.

Tell the author and age of the book.

LESSON FIVE: CHARACTER-STUDY IN GENESIS

(Note.—In the study and comparison of Bible characters we should remember that these men of old were flesh and blood as we are, and in the main acted just as we would act under the same circumstances. Therefore try to see their environments and to understand their thoughts and feelings. Clothe them with flesh and blood and make them real men in a real world.)

I. Noah.

Read all the record given of Noah.

Study his good points: faithfulness, decision, patience, etc.

Notice his weaknesses.

Point out at least one lesson to be learned from his life.

II. Abraham.

Read the record of his life.

Study his many good qualities: decision, faithfulness, initiative, patience, and godliness.

Note his weaknesses.

Point out one or two lessons we learn from his life.

III. Isaac and Jacob.

Read the record of their lives.

Show Isaac to be a quiet, peaceful man, living over again so far as he could the life of his father. We find very little initiative or originality in Isaac.

Show Jacob to be just the opposite, full of initiative and

54 THE YOUNG PEOPLE'S MEETING

“push,” able to go ahead and get his wishes supplied. Show the tendency to deceit until after he meets with God in the wrestle with the angel. Contrast his character with Isaac’s, and compare him with Abraham.

IV. Joseph.

Study the life of Joseph in all its cleanness and beauty. Point out morals in his life suitable for the young men of this age.

V. Sarah and Hagar.

Study the story of Sarah; note how she left Ur to journey with Abraham, and clung to him in all his wanderings; show how jealous she was for her son when she had Hagar and Ishmael cast out.

Study the story of Hagar; note her arrogance after she became the mother of Ishmael, and her resentfulness toward Sarah; and note her humility after the angel talked with her at the well. Picture her sorrow and anguish in being sent away, and in their distress in the wilderness.

VI. Conclusion.

Mention other important characters in Genesis, pointing out one or two traits found in each: Enoch, Lot, Laban, Rebekah, Rachel, Leah, etc.

A STUDY OF THE BOOK OF ROMANS

IN FIVE LESSONS

Introduction.—A considerable portion of Romans is written in the form of a discussion between Paul, the champion of the Gentile Christians, and a Jew who has accepted Christ but who has not seen the breadth nor liberty of the gospel. In the course of the argument the Jew asks questions, which Paul answers directly.

Let us imagine the two groups, Paul surrounded by the Gentile converts all anxious to be accepted in full confidence, and the Jew surrounded by the Jewish Christians all anxious to vindicate the law. Much is at stake, and the great apostle brings his best arguments in his most convincing manner. We see the Jew silenced and convinced, and the discussion followed by exhortations to all to continue in a wise and godly walk.

General Outlines.—The book of Romans was written by Paul when he was bound for Jerusalem to carry the offering of the Gentiles to the suffering saints at that place. He was at Corinth when he wrote. He had long desired to visit Rome, but had always been hindered. He considered it a strategic point for the spread of the gospel, and desired to see the church there understand the liberty of the gospel. The letter was written about A. D. 58. The key to the book is, Justification by Faith.

The book is divided into three parts—introduction, Rom. 1:1-15; argument, Rom. 1:16—11:36; and exhortation, Rom. 12—16. The first eight chapters prove the Gentile accepted in Christ without question, the next three chapters discuss the rejection of the Jews, and the last five chapters exhort to godly living.

LESSON ONE: ROMANS 1—3

I. Introduction and Greetings, Chap. 1:1-16.

Paul introduces himself as an apostle (v. 1).

Paul addresses the Roman church (v. 7).

Paul expresses his great desire and endeavor to see them (vs. 9-13).

Paul confesses himself in debt to all (vs. 14-16).

II. Paul Arraigns the Gentile World, Chap. 1:17-32.

Righteousness through faith is introduced (v. 17).

Sin of rejecting light, or holding truth in unrighteousness, is condemned (v. 18).

The Gentiles proved guilty of this sin, for they have rejected their means of knowledge of God (vs. 19-23).

The depth of sin into which the Gentile world fell after rejecting the true knowledge of God (vs. 24-31).

Judgment upon all who have pleasure in sin (v. 32).

III. The Sin of Judging, Chap. 2:1-4.

Paul now addresses the Jew who is spokesman for his party.

He condemns him for judging, since the Jews also sin against light (v. 1).

God's judgment will be just against all transgressors (v. 2).

Judging will not excuse transgression (v. 3).

God desires repentance (v. 4).

IV. Both Jew and Gentile Proved Under Sin, Chap. 2:5-24.

56 THE YOUNG PEOPLE'S MEETING

God will reward according to each man's sin (vs. 5-12). The Gentiles have a law written in their hearts, which law they have violated (vs. 13-16).

The Jews have the law, which they have violated (vs. 17-24).

V. Unprofitableness of Circumcision, Chap. 2:25-29.

Circumcision accepted only if the law is kept (v. 25).

If the uncircumcised keep the righteousness of law, he is accepted (v. 26).

The Jew must be one inwardly (vs. 28, 29).

VI. The Jew's Prerogatives, Chap. 3:1-20.

Jew asks, "What advantage has the Jew, and what profit is in circumcision?" (v. 1).

Paul: "They have the oracles of God" (v. 2).

Jew: "Shall unbelief of some make faith without effect?" (v. 3).

Paul answers (v. 4).

The Jew pleads for a chosen Israel in spite of their sins (vs. 5-9). (Paul makes a few expostulations in these verses.)

Paul proves all under sin (vs. 9-20).

VII. All Have Sinned, Chap. 3:21-26.

Some sin having the law, some without.

Righteousness comes through Christ, and there is no difference between Jew and Gentile.

Justification through Christ.

VIII. Boasting Excluded, Chap. 3:27-31.

Jew asks where the Jew's advantage is. Paul proves it is excluded, and all come by faith (vs. 27, 28).

Jew asks if God is the God of the Jews only, or of Gentiles also. Paul acknowledges him to be God of both. (Vs. 29, 30.)

Jew asks whether faith makes the law void. Paul says it establishes the law. (V. 31.)

LESSON TWO: ABRAHAM'S FAITH, JUSTIFICATION, HOLINESS, ROMANS 4-6

I. Abraham's Faith, Chap. 4.

Jew asks what advantages are found in Abraham (v. 1).

Paul answers that Abraham was not justified by works, but that faith was counted for righteousness (vs. 2-5).

LESSON PLANS AND OUTLINES 57

Blessedness of forgiveness (vs. 6-8).

Jew asks if this blessedness can come on uncircumcised, and when Abraham's faith was reckoned to him.

Paul answers that his faith was reckoned as righteousness when he was yet uncircumcised. (Vs. 9-13.)

Faith, and not the works of the law, commends to God (vs. 14-17).

Abraham's great faith (vs. 18-25).

II. Justification by Faith, Chap. 5:1-11.

Justification brings peace, joy, and hope (vs. 1, 2).

Glory in tribulation (vs. 3-5).

Christ's free offering for sin (vs. 6-11).

III. Adam and Christ Contrasted, Chap. 5:12-21.

Sin came upon all through Adam.

Grace offered to all through Christ.

IV. The Law of Holiness, Chap. 6.

Jew asks if the Christian is unrestrained from sin since the law is void (v. 1).

Paul refutes such a theory. The Christian is dead to sin, baptized into Christ's death, raised up in Christ to walk in a new life. (Vs. 2-4.)

The old man is crucified, and the body of sin destroyed (vs. 5-7).

Reckon ourselves dead to sin; do not let it reign in the body (vs. 11-14).

Jew again questions whether sin shall be unbridled, without the law (v. 15).

Become servants of righteousness (vs. 16-22).

The wages of sin (v. 23).

LESSON THREE: LAW AND GOSPEL EXPERIENCE CONTRASTED, ROMANS 7, 8

I. Law Has Dominion Only During Life, Chap. 7:1-6.

Marriage annulled by death (vs. 2, 3).

Christians dead to law through Christ (v. 4).

Before this death, sin worked in members (v. 5).

Serve in newness of spirit since in Christ (v. 6).

II. Cupidity of Sin, Chap. 7:7-13.

Jew asks if the law is sinful. Paul replies that it makes sin known (v. 7).

Sin takes advantage of the commandment (v. 8).

58 THE YOUNG PEOPLE'S MEETING

Paul was alive without the law once (innocency of childhood), but died when the commandment came (when he understood the law of God) (v. 9).

Sin took advantage of Paul and slew him (vs. 10, 11).
The law is holy (v. 12).

Jew asks if holy thing can bring death; Paul lays the blame on sin (v. 13).

III. Paul's Unsatisfactory Experience, Chap. 7:14-25.

Speaking for the Jew, Paul tells the unsatisfactory experience he has under the law (vs. 14-23).

Paul bewails his wretchedness, and calls for deliverance (v. 24).

Deliverance is announced in Christ (v. 25).

IV. Freedom of the Life in Christ, Chap. 8:1-4.

No condemnation, freedom from the law of sin (vs. 1, 2).

Weakness of the law, and strength of the gospel of Christ (v. 3).

Righteousness of the law fulfilled in the life in Christ (v. 4).

V. Victory of the Spirit over the Flesh, Chap. 8:5-17.

Warfare of the flesh, or carnal mind, with the Spirit (vs. 5-8).

Victory over the flesh (sin-nature or sin-principle in the heart) through Christ (vs. 9-11).

Our obligation to serve the Spirit (vs. 12, 13).

Blessedness of sonship (vs. 14-17).

VI. Hope in Christ, Chap. 8:18-25.

Glory to be revealed outstrips the suffering (v. 18).

Looking forward of the heart of man to final redemption and eternal glory (vs. 19-23).

Glorious hope of the Christian (vs. 24, 25).

VII. Office of the Spirit, and the Foreknowledge of God, Chap. 8:26-30.

Spirit makes intercession (vs. 26, 27).

All things work together for good (v. 28).

The Jew believed in the foreknowledge of God and the predestination of the Jews; therefore Paul touches this point, showing that God predestined that his people be in the image of his Son, rather than that they be a literal choosing in Abraham (v. 29).

This predestination was to justification and glory (v. 30).

LESSON PLANS AND OUTLINES 59

VIII. Security in Christ, Chap. 8:31-39.

Who shall question the election in Christ? for in Christ the people of God have all things (vs. 31, 32).

Who shall judge those whom God elects (even though they be Gentiles)? the choice is God's (v. 33).

Who has a right to condemn God's chosen people (because they are not of Abraham)? Christ died to purchase them (v. 34).

Who shall be able to separate them from Christ? Nothing shall be able to take the faithful ones away. (Vs. 35-39.)

LESSON FOUR: REJECTION OF THE JEWS, ROMANS 9-11

I. Paul's Sorrow for the Jews, Chap. 9:1-5.

II. God Has Ever Reserved the Right to Choose Whom He Will, Chap. 9:6-18.

Isaac was chosen, Ishmael rejected (vs. 6-9).

Jacob chosen and Esau rejected (vs. 10-13).

The Jew questions God's righteousness (v. 14).

Man dependent upon God's mercy; none in the position to demand favor from on high (vs. 15, 16).

God sometimes chooses evil instruments (v. 17).

God shows mercy where he will (therefore he reserves the right to choose the Gentiles) (v. 18).

III. Paul Defends God's Right to Choose, Chap. 9:19-33.

The Jew asks why God finds fault if he reserves such rights; if he chooses whom he will, man is not responsible (v. 19).

Paul reproves the idea of thus charging God with unfairness; since God made all, all is his (vs. 20-24).

Paul quotes the prophets to show that the Gentiles are also called (vs. 25-29).

Jew asks what the argument then is. Paul answers that the Gentiles have attained through Christ what the Jews failed to find in the law. (Vs. 30, 31.)

Jew asks the reason for the Jews' failure. Paul answers that it is because they did not seek by faith. (Vs. 32, 33.)

IV. Salvation Open to All Believers, Chap. 10.

Paul's desire for his people (vs. 1-3).

Christ the end of the law (v. 4).

60 THE YOUNG PEOPLE'S MEETING

Righteousness of the law requires the bodily presence of Christ (vs. 6, 7); but righteousness of faith is in the heart's believing, and by the mouth's confessing (vs. 8-11).

Gentiles received the same as the Jews (vs. 12-21).

V. God Has Not Cast Off His People, But Has Given Them an Open Door, Chap. 11:1-6.

The Jew asks in alarm if God has cast off his people; Paul assures him God has not (vs. 1, 2).

A remnant saved (vs. 3-5).

Grace is the open door through which the remnant enter (v. 6).

VI. Rejection of Those Who Will Not Come by Grace, Chap. 11:7-12.

Jew again asks the reason for the rejection. Paul answers that the elect in Christ have attained to it, and the rest have become blind. (Vs. 7-10.)

Jew asks whether in their blindness the Jews have fallen.

Paul answers that rather through their fall a door has been opened for the Gentiles. (Vs. 11, 12.)

VII. Paul Addresses the Gentiles, Chap. 11:13-25.

He magnifies his office (v. 13).

If casting off of Jews brought life to Gentiles, the receiving of them shall be life from dead (v. 15).

Wild olive (Gentiles) should not boast against the natural branches (the Jews) (vs. 16-18).

Branches broken off because of unbelief (vs. 19, 20).

Gentiles also rejected if not faithful (vs. 21, 22).

Jews may be grafted in again (through Christ, the same as the Gentiles) (v. 23).

No more wonderful for Jews to turn and come to Christ than for Gentiles to come to Christ (v. 24).

Blindness to Israel till fulness of Gentiles is come in (v. 25).

VIII. The Salvation of Israel, Chap. 11:26-36.

All Israel has opportunity to be saved, through Christ (vs. 26, 27).

They are enemies to the gospel, to be sure, but yet are not utterly rejected, for mercy is offered them (v. 28).

Paul urges the Gentiles not to boast over the Jews, but

LESSON PLANS AND OUTLINES 61

to have mercy on them, for through them came the gospel to the world; and the Jews are included in that offered mercy (vs. 29-33).

God is over all and all powerful (vs. 34-36).

[This ends the argument; now comes exhortation.]

LESSON FIVE: EXHORTATIONS TO GODLINESS, ROMANS 12-16

[Seek in this lesson to give only a synopsis of each chapter.

Almost every department of life is touched, and these lessons are not intended for a thorough discussion of every point.]

I. Chapter 12.

Complete consecration because of God's mercies (vs. 1-4).

The body of Christ with its members and offices (vs. 5-8).

General exhortations (vs. 9-21).

II. Chapter 13.

Obedience to the laws of the land (vs. 1-3).

Payment of taxes, etc. (vs. 4-8).

Love the principal law (vs. 9, 10).

Exhortation to honesty and uprightness (vs. 11-14).

III. Chapter 14.

Direction against uncharitable judgment, in the eating of meats, keeping of days, etc. The Jews and Gentiles had such different customs, that they needed to have much patience and forbearance one with the other.

IV. Chapter 15.

Forbearance one with another (vs. 1-7).

Paul excuses his writing, and mentions the extensiveness of his teaching and preaching (vs. 8-33).

V. Chapter 16.

This is a very human chapter, showing Paul's natural love and interest in his friends.

THE LIFE OF DAVID

1ST AND 2ND SAMUEL

A LESSON ILLUSTRATING THE STUDY OF BIBLE CHARACTERS

I. Childhood and Youth.

1. Place David in history, telling who he was, when he lived, where he lived, etc.

62 THE YOUNG PEOPLE'S MEETING

2. Give the name of his father, grandfather, great-grandmother, and the tribe from which he came.
3. Give as full a description of his homelife and occupation as you can find.
4. Tell of his anointing by Samuel at Bethlehem (1 Sam. 16).
5. Describe his life as Saul's musician.

II. The Young Soldier.

1. Give the story of David and Goliath (1 Sam. 17).
2. Show how David fared after the battle with the Philistines (1 Sam. 18).

III. In Saul's Court.

1. Saul's jealousy of David (1 Sam. 19).
2. The friendship of David and Jonathan, and David's flight from Saul (1 Sam. 20).

IV. The Fugitive.

1. David obtains hallowed bread (1 Sam. 21).
2. David at Adullam; the priests of Nob slain (1 Sam. 22).
3. Treachery of the Keilites (1 Sam. 23).
4. David at Engedi; he spares Saul's life (1 Sam. 24).
5. Nabal's churlishness (1 Sam. 25).
6. Saul's life again spared (1 Sam. 26).
7. David at Gath (1 Sam. 27).

V. King David.

1. The battle of Gilboa (1 Sam. 31).
2. David laments Saul and Jonathan (2 Sam. 1).
3. David is made king of Judah (2 Sam. 2).
4. David made king of Israel (2 Sam. 5).
5. David brings the ark to Zion (2 Sam. 6).
6. Promises to David (2 Sam. 7).

VI. David's Sin.

1. The death of Uriah (2 Sam. 11).
2. Nathan rebukes David (2 Sam. 12).
3. David's repentance.

VII. Absalom's Insurrection.

1. Fued between Absalom and Ammon (2 Sam. 13:23-39).
2. Absalom's return from exile (2 Sam. 14).
3. Absalom's conspiracy (2 Sam. 15).
4. Absalom's death and David's mourning (2 Sam. 18).
5. David returns to Jerusalem (2 Sam. 19).

VIII. David's Last Days.

1. The conspiracy of Adonijah (1 Kings 1).
2. Solomon made king. David's charge to him.
3. David's death.

DOCTRINAL LESSONS REQUIRING HOME STUDY

SIN

- I. What is sin? Give the Bible definitions of sin, and show from a Scriptural standpoint what constitutes sin.
- II. How came sin into the world? Show from Scripture that sin was imposed upon man through the fall.
- III. What are the manifestations of sin in the lives of men? In answering this, read several of the catalogs of sin found in Scripture, and show how these sins work in the human life.
- IV. Is it possible to live free from sin? Show by Scripture and by reference to examples in life that it is impossible for men to live free from sin of and by themselves. Then show the promises in Christ, and their marvelous fulfillment in the lives of those who accept him.
- V. What must a man do to be delivered from the power of sin? Show from Scripture the path made that leads from sin to righteousness.
- VI. What are the final results and rewards of sin? Show by the Scriptures the awful penalties of sin.
- VII. What should be the attitude of Christians toward sinful things? Show by Scripture and also through reasoning the right attitude of a Christian toward sin.

A HOLY LIFE

- I. What do we mean by the expression, A holy life? Show by Scripture and through reasoning that a holy life is one which accords with the Word of God in purity, uprightness, and earnestness.
- II. Why do not men live holy lives? Show by Scripture and by examples that the hearts of men have been defiled by sin so that a holy life is impossible.
- III. What is the will of God for men in regard to holiness? Show by reasoning from Scripture that God's will is that men should live holy.

64 THE YOUNG PEOPLE'S MEETING

- IV. What is necessary in the heart of man before he can live a holy life? Show the need and possibility of redemption.
- V. Is growth in holiness possible? Reason from the Scriptures on the possibility of increase of light and understanding, of a fuller surrender to God and his ways, and of a steady increase in the graces of God.
- VI. How may I increase in holiness? Give an exhortation on holy living in which the path of daily righteousness is pointed out.
- VII. Is holiness of heart and life absolutely necessary in a Christian? Answer this question definitely from Scripture, showing the absolute necessity of holiness.

THE CHURCH OF THE BIBLE

- I. What is meant by the term "church"? First show the common use of the word, and then present the Scriptural meaning of the term.
- II. Where and how did the church of the Bible begin? Show from Scripture that the Bible church began with Christ and was made possible through his life and death.
- III. Who are members of the Bible church, and how is membership secured? Give Scriptural proof for every assertion.
- IV. What is the name of the Bible church, and how was it named? Every denominational name has a reason for being, so there is a reason for the name of the Bible church. Give both the name and the reason.
- V. Is it possible that there should be no more than one true church, and why? Reason from Scripture on the nature of the church and its work, and show that unity is the only Bible standard.
- VI. Who are the officers of the Bible church, and how are they appointed? Who was the founder, and who is the present head of the Bible church? Scriptural answers can be found for all these questions.
- VII. What and where are the class-book and discipline of this Bible church? Why is this arrangement better than if these were made and kept by men?
- VIII. What is the work of the church on earth?

DOCTRINAL LESSONS FOR HOME STUDY OR FOR EXTEMPORANEOUS BIBLE-LESSONS

REPENTANCE

I. Need of Repentance.

1. Sin separates from God (Isa. 59:1, 2).
2. All have sinned (Rom. 3:23).
3. All without repentance perish (Luke 13:3).

II. Steps to Repentance.

1. Hearing the word of God (Rom. 10:13-17).
2. Hearts touched by preaching (Acts 2:37).
3. Godly sorrow, which works repentance (2 Cor. 7:9, 10).

III. Fruits of Repentance.

1. Repentance brings fruit in the life (Matt. 3:8).
2. Clearing of self (2 Cor. 7:11).
3. Washing—putting away of evil (Isa. 1:16-18).
4. Forsaking of evil ways (Ezek. 33:19).
5. Making of restitution (Ezek. 33:15).
6. Reconciliation with brother (Matt. 5:23, 24).
7. Forgiveness of wrongs (Matt. 6:14, 15).
8. Confession of sins (1 John 1:9).

IV. Result of True Repentance.

1. Blotting out of sins (Acts 3:19).
2. Forgiveness by God (1 John 1:9).

V. Examples of Repentance.

1. Publican (Luke 18:10-14).
2. Thief on the cross (Luke 23:39-43).
3. Paul (Acts 9:1-9).
4. Jailer (Acts 16:25-34).

FOUR VIEWS OF SALVATION

I. Salvation.

1. Jesus is the author of salvation (Heb. 5:8, 9).
2. Salvation is offered to all men (Titus 2:11, 12).
3. Knowledge of salvation comes through remission of sins (Luke 1:77).

II. Justification.

1. Justification brings peace with God (Rom. 5:1).
2. We are justified freely by God's grace (Rom. 3:24).

66 THE YOUNG PEOPLE'S MEETING

3. Those who believe on Christ are justified (Acts 13:39).
4. Justified through the blood (Rom. 5:9).

Let the speaker explain that justification is the legal side of salvation, whereby the sinner is set free from condemnation through the free offering of Christ for sins. Justification has to do with our standing before God.

III. New Birth.

1. Ye must be born again (John 3:3).
2. It is a spiritual birth (John 3:5, 6).
3. The new birth gives victory (1 John 5:4).
4. Those born of God live above sin (1 John 3:9).

The new birth is that phase of salvation which brings spiritual life to the soul. This spiritual awakening takes place when the condemnation of God is removed; but the term expresses that spiritual life and vigor which makes the new creature in Christ.

IV. Conversion.

1. Except ye be converted (Matt. 18:3).
2. Repent and be converted (Acts 3:19).

Conversion has to do with that change which comes in the outward life of the convert. The old life is put off and the new life is put on. This change of life begins when the soul is justified, and is made possible through the new birth.

V. Pardon.

1. Forgiveness of sins (1 John 1:9).
2. Pardon is abundant and full (Isa. 55:7).
3. Thy sins are forgiven (Luke 7:47, 48).

Pardon, or forgiveness, is that phase of salvation wherein the loving Savior freely and graciously forgives all our transgressions and accepts us as his own.

VI. Salvation is the sum of all these phases. It is not complete unless there is peace with God, a new and full spiritual life, a change of conduct, and the knowledge deep in the soul that all sin is forgiven.

MISCELLANEOUS SUGGESTIONS FOR LESSONS

All of these lessons have been used successfully. A large portion of them have been used in the Baltimore (Md.) Young People's Meeting, and the notes kindly given by Miss Estella Kemp.

CHARACTER BUILDING

1. What is character, and how formed?
2. How shall I build purpose into my character?
3. How shall I build reliability into my character?
4. How shall I build decision into my character?
5. How shall I build humility into my character?
6. How shall I build gentleness and kindness into my character?
7. How shall I build temperance and patience into my character?

FAULTS, HOW TO OVERCOME THEM

1. What is a fault, and what should be done about it?
2. How shall I overcome carelessness?
3. How shall I master impulsiveness?
4. How shall I overcome timidity?
5. How may vacillation be overcome?
6. How may talkativeness be governed?
7. How may I overcome sensitiveness?

THE FRUITS OF THE SPIRIT**How They May Be Fostered in the Christian Life**

1. What is meant by "fruits of the Spirit"? How do they differ from natural traits of character?
2. Love.—Tell what godly love is, and how it differs from mere natural affection. Tell how love may be fostered in the life of a Christian.
3. Joy.—Explain the Christian's joy or source of pleasure and how it differs from the pleasure found in the world.
4. Peace.—Explain the wonders of peace with God, and how it far exceeds the peace this world can give.
5. Long-suffering.—Tell the beauties and usefulness of this grace in the Christian life.
6. Gentleness.—Describe this beautiful grace and tell how it may be increased in the Christian life.
7. Goodness.—Explain the source of goodness, and how goodness is cultivated by the Christian.
8. Faith.—Show the place and power of faith in the Christian life, and how it may be increased.
9. Meekness.—Show how meekness is increased in the Christian life.

68 THE YOUNG PEOPLE'S MEETING

SPIRITUAL LESSONS FROM THE CHILDREN OF ISRAEL IN THE WILDERNESS

1. What does the Red Sea typify in Christian experience?
2. What lesson is learned from the Song of Miriam?
3. What lesson is gathered from the Bitter Water of Marah?
4. What do we learn from the Palm Trees, and the Twelve Springs?
5. What is learned from the Smiting of the Rock?
6. What does the Daily Manna from Heaven typify?
7. What does the Tabernacle signify?
8. What lesson is gained from the Leprosy Outside the Camp?
9. What do we learn from the Offering of Strange Fire?
10. What do we learn from the Sending of the Quails?
11. What lesson can be gained from the Complaint of Miriam and Aaron Against Moses?
12. What does the Sending of the Spies from Kadesh signify?
13. What lesson is learned from the Stoning of the Man for Picking Up Sticks on the Sabbath-day?
14. What lesson can be gained from the Fruits of Canaan?
15. What is learned from the Rebellion of Korah and Dathan?
16. What spiritual lesson is learned from the Capture of Jericho?

LESSON ON SCRIPTURE REFERENCE

Let a list of references on various subjects be made out and given to each member of the society, or group, and a full week allowed for study. When time comes for the meeting, let numbered slips be given to each person having received the list of references; on the slip should be written out one of the texts indicated on the list of references, but the text's location not given. When his number is called, each member is to rise, read his text, and tell where it is found, and then comment upon it.

MY CIRCUMSTANCES, OPPORTUNITIES, AND TALENTS— HOW I MAY MAKE THE BEST USE OF THEM

(Let each speaker be ready to tell his own circumstances, opportunities, and talents, and express his opinions, desires, and decision upon the best use of them. The following notes should be given each one.)

1. **Circumstances.**—These are extremely varied, each individual being differently situated. Some persons have favorable,



others unfavorable circumstances; but, like Paul, each can learn in his own state to be content (Phil. 4:11); for "godliness with contentment is great gain" (1 Tim. 6:6). This is the secret of a happy Christian life. But not only do we need contentment; we should know how to turn every circumstance to the best advantage, no matter how hard or trying it is. God has some special purpose in placing us in these circumstances, and let us seek to get out of them all he has for us.

2. **Opportunities.**—These are on every side of us. They are placed before us and thrust upon us continually. Are we using them as they come, or are we letting them slip by? God sends them for the sole purpose of our taking advantage of them, and if we fail to grasp them his plan is thwarted, and we are the losers. By one person making use of his opportunities, souls have been saved. What if that person had been careless? Constantly we have opportunity to do good to all men, and especially to the household of faith; are we grasping the opportunities? It takes genuine love to find opportunities; so that our lives may be always useful, we should keep filled with the love of God.
3. **Talents.** According to the parable in Matt. 25:14-30, we each have at least one talent. Our duty is to make use of that one talent that God may increase our capabilities. We shall become acquainted with our talents by doing with our might what our hands find to do; new, God-given opportunities and responsibilities will develop new talents. Talents which make possible the building of a proper and happy home are as much to be desired as those which are for public service.

THE ARMOR OF A GOOD SOLDIER OF JESUS CHRIST

1. The shield of faith.
2. The girdle of truth.
3. The breastplate of righteousness.
4. The helmet of salvation.
5. The sword of the Spirit (the Word of God).
6. The feet shod with the preparation of the gospel.

(For illustrating this lesson a Roman armor was hired.)

THE BEATITUDES

1. Blessed are the poor in spirit.
2. Blessed are they that mourn.
3. Blessed are the meek.
4. Blessed are they that hunger and thirst after righteousness.
5. Blessed are the merciful.
6. Blessed are the pure in heart.
7. Blessed are the peacemakers.

BIOGRAPHICAL SKETCHES OF THE REFORMERS

1. John Huss.
2. John Knox.
3. Martin Luther.
4. Ulrich Zwingli.
5. John Calvin.
6. John Wesley.
7. George Whitefield.
8. D. S. Warner.

CHRISTIAN ADORNMENT

1 Tim. 2:9; 1 Pet. 3:3; 1 John 2:15, 16

1. Christian adornment opposite to vanity.
2. Our attire should correspond with our profession.
3. Our attire should be modest: not conspicuous in color nor startling in make; not too sheer, nor luxurious; not abbreviated in an extreme way in neck, skirt, or sleeves.
4. Our external appearance should evince modesty, simplicity, and gravity.

NATURE AND IMPORTANCE OF DECISION

1. Decision is an act of the will; it should govern the entire life, and is strengthened by exercise.
2. Helps to making and keeping a firm decision:
 - a) Perseverance in performing of duty.
 - b) Regularity in means of grace.
 - c) Meditation upon God's Word.
 - d) Observation of other strong characters.
3. Decision is necessary in order to succeed: without it we are always wavering; by it we may be faithful.
4. Discuss the benefits, advantages, and rewards of decision.

LESSON PLANS AND OUTLINES 71

EFFICIENCY IN SOUL-WINNING

Factors that make for efficiency: Tact, Patience, Courage, Wisdom, Prayer, Persistence, Earnestness, Trueness to Souls, Soul-Burden, Love.

(Let speakers take one or more of these subjects and prepare short messages upon them.)

EXAMINATION OF OURSELVES

1 Cor. 13:5

1. In our devotion to God.
2. In our general deportment toward the world.
3. In our business dealings.
4. In our home-life.
5. In our dress.
6. As members of the church of God.

SHOALS FOR THE YOUNG CHRISTIAN TO AVOID

1. Neglect of prayer.
2. Neglect of God's Word.
3. Light reading.
4. Neglect of testimony.
5. Sensitiveness.
6. Insubordination, or independence.
7. Procrastination.
8. Misspent time.
9. Worry.
10. Talkativeness.
11. Idleness.
12. Carelessness.

WHAT IS LIFE, AND HOW TO MAKE THE BEST OF IT

Jas. 4:14

1. What is Life? How may I make the best of mine?
2. The necessity of having a purpose in life.
3. How to redeem time and use spare moments profitably.
4. Ways of wasting time, and the result of such a course.
5. The necessity of redeeming time because of evil.

THE HELPFUL LIFE THAT COUNTS FOR GOD

1. The sympathetic life.
2. The cheerful life.
3. The pure life.

72 THE YOUNG PEOPLE'S MEETING

4. The Spirit-filled life.
5. The self-denying life.
6. The patient life.

LIFE OF PRAISE

1. How we should praise God.
2. Why we should praise God.
3. Where we should praise God.
4. When we should praise God.

PURITY

1. Pure eyes (seeing with desire only those things that are pure).
2. Pure thoughts (entertaining only that which is pure).
3. Pure actions (blameless deportment).
4. Pure conversation (speaking only that which is pure).
5. Pure heart (the fountain of life pure).

POINTS OF SERVICE FOR YOUNG CHRISTIANS

1. Be interested in friends and loved ones. Do what is possible to get them to meeting.
2. Be kind, showing love to others.
3. Give out pure literature.
4. Be interested in class if a Sunday-school teacher.
5. Be interested in all phases of God's work.
6. Give of means.
7. Be a worker in young people's meeting.

RIGHT THINKING

1. Right thinking, and its effect upon us.
2. The effect of loose thinking both spiritually and mentally.
3. What we should think upon.
4. How we can control our thoughts.

EVIDENCES OF SPIRITUAL DECLINE

1. Inactivity.
 - a) Becoming at ease in Zion (staying away from services for little or no excuse).
 - b) Not doing our duty in God's service.
 - c) Carelessness in regard to public service (seldom engaging in prayer or testimony).
 - d) Making of little effort in Christian service.
2. Lack of devotion.

LESSON PLANS AND OUTLINES 73

- a) Neglect of private prayer (letting other things come first).
- b) Allowing prayer to lose its sweetness.
- c) Never praying through to victory.
- 3. Neglect of the reading of God's Word.
- 4. Lightness; talkativeness.
- 5. Gossiping.
- 6. Ways to remedy this inactive condition.

PROBLEMS A YOUNG CHRISTIAN MUST MEET

- 1. Problems in school-life.
- 2. Problems in the shop or factory.
- 3. Problems in the office.
- 4. Problems among young associates.
- 5. Problems in home-life.
- 6. Problems in domestic service.

SUGGESTIVE SUBJECTS FOR EXTEMPORANEOUS SPEECHES, OR FOR PAPERS TO BE WRITTEN OUT DURING THE WEEK AND READ IN THE SERVICE

- How I came in contact with the present reformation.
- What is an ideal young man (or young woman)?
- My ideal Christian.
- Personal experiences in divine healing.
- Startling incidents in Christian life.
- Peculiar answers to prayers.
- The young Christian's attitude toward worldly amusements.
- Incidents that led to my conversion.
- Things I am thankful for (Thanksgiving service).
- New Year resolutions (New Year service).
- Life's best gifts (Christmas service).
- The meaning of the resurrection to me (Easter service).
- The duty of the Christian to his country.
- Why we should be law-abiding citizens.
- Incidents that brought encouragement in my life.
- My ideal friend.
- My worst enemy (that which has hindered me most in God's service).

DRILL WORK

There is no more effective way of fixing facts in the mind than by means of drill work. This sort of work can be made very interesting if undertaken in the right way. Questions should be made out covering the work done in Bible history and geography, and in the study of the Bible as a book. With the questions should be the expected answer written in as few words as possible, and these questions and answers should be given to the class to learn. If a textbook is preferred rather than the more laborious task of making and copying the questions, *Training for Service*, by Herbert Moninger, will be found very effectual. This book gives rather a thorough course in Bible-study, with, in the back of the book, such drill questions as are needed. The first six parts of this book are very good for work in the young people's societies. These drill questions can be used for a few moments near the end of each service, and the facts kept fresh in the minds of the young people. Sometimes they can be answered by the young people in unison, sometimes by them individually, and at other times by them divided into two groups which answer alternately. Occasionally the company can spend an entire evening with the drill work, choosing sides as in a spelling-match and having a contest.

Another desirable feature of drill work is in the learning of portions of Scripture. These should be repeated in unison, and drilled upon until the young people are thoroughly familiar with many of those portions which have been a comfort and stay to God's people through all ages.

Through drill work the young people can also be made familiar with their Bibles. Each with Bible in hand should be ready to find scriptures as they are called, each one standing to his feet as soon as he finds the proper scripture location.

CHAPTER FIVE

THE STUDY OF MISSIONS

The church has before it a great, unfinished task. The express command of the Lord was that the gospel should be preached in all the world. Nearly two thousand years have passed by, and yet the task is not accomplished.

The church has had seasons of great missionary zeal; and she has had longer seasons of lethargy and indifference, when the heathen have been forgotten while the Christians were engrossed in their own affairs. The early church had a fruitful season of missionary effort when the gospel of peace put to rout the great red dragon of paganism, and gave to the Roman Empire a Christian government. Nor was old paganism ever able to regain its seat. A second great revival in missionary zeal came at the time when the Germanic nations were brought into the fold of the church. The third great season of missionary effort began nearly two hundred years ago, and has been increasing in power and might ever since. Every evangelical body of Christians is interested in missions, and some of them have been organized for the express purpose of carrying the glad tidings to the regions where the gospel had not yet gone. Consecrated men and women have gone forth facing hardships and certain death that they might blaze the way for the truth to penetrate dark lands, and God has blessed their labors by giving to the church the

lands for which they died. And at present each body is endeavoring to send its best talent and its most consecrated soldiers to carry the battle on. Shall we, to whom God has revealed his precious truths about the unity of believers and his one great church, be behind others in this work? Ought not our hearts to be alive with zeal and endeavor that we may do all that we can to carry out his last command?

It has been wisely said that in missions lies the hope of the church. The spirituality of the church largely depends upon the missionary effort. Christianity was never intended to be a self-nourishing, self-protecting religion, but its life depends on the efforts of its followers in propagating the faith. The mission of the church is to go forth bearing the glad tidings, opposing and overcoming the powers of darkness and carrying light and hope to darkened humanity. To turn the interest of Christians into other channels is to crush out spiritual life and to leave only the forms of true religion. The vitality of Christianity depends upon its evangelical and missionary efforts.

The hope of another phase of the church is found in its young people. It is upon their shoulders that the burden of the work must shortly fall, and from their ranks are to be chosen those who shall go forth carrying the gospel message. It is of vital importance to the growth of the church, and the work of missions especially, that our young people be made acquainted with missionary needs

and be prompted by a zeal and love for missions.

The work of the Young People's Meeting can be made of great benefit in spreading missionary knowledge. The study of missions should be a prominent part of the study program. One Sunday of every month should be given to missions, and each service devoted to that subject should be well planned and directed that the most may be got out of it. A committee should be appointed whose duty it is to plan the missionary services and to find ways and means of increasing the love for and knowledge of missions.

Suggested Outline Studies.—A study of the history of missions can be taken up—a comparison of work done in the different periods of missionary effort, a study of the motives and methods and accomplishments of the greater missionary boards and societies, and a thorough study of our own missionary history. Under this head might also come a study of the needs, hindrances, and advantages of the countries where missionary efforts are being carried on.

A second line of study can be found in the biographies of missionaries. The young people should be made familiar with the names of those men and women who have gone forth carrying the gospel to darkened lands. Such names as Carey, Judson, Taylor, Livingstone, Paton, and Slessor, should be well known by the members of our societies. Along with this topic should be mentioned the study of

our own missionaries, their places of labor, their successes, needs, and hindrances.

A third line of study which can be made both interesting and instructive is a study of the religions of the Oriental world. These religions can be compared with the Christian religion—bringing out many points of Christianity's superiority, increasing the respect of the young people for the gospel of Christ, and giving them an insight into the doctrines which the missionary must meet.

A fourth line of study can be made of the missionary himself—his qualifications, education, calling, etc. Inquiry can be made into the life and habits of the missionary, his encouragements and discouragements, his hindrances, hardships, and sacrifices. There is a nature in youth which is drawn to that which is grave and courageous, and a study of real missionary life will stir the hearts of the stronger young people to serve and sacrifice also.

Methods of Missionary Instruction.—The simplest and easiest way of giving instruction is by means of lectures and exhortations. If these talks are given with spirit and in an interesting manner, some advancement in missionary interest will be the result. But this is a lazy way of getting knowledge, and because it requires no effort, no lasting results is often the outcome. Such lectures are good if they supplement real effort on the part of the students.

Much good can come from the study of textbooks

on missions, but this method would perhaps not be practical in the ordinary Young People's Meeting, as it requires that which is more strictly class-work. A profitable way is for certain assignments to be given those who are to speak, the report to be given from memory, or from notes, or read from a well-prepared paper. Each member who takes part in these missionary studies is sure to be especially interested, while the reports will instruct and interest those who listen.

The missionary committee should be always awake to every item of interesting news from the mission-field, and this news should be mentioned in the missionary meetings, thus keeping the young people in touch with the work.

Practical illustrations which appeal to the eye as well as to the ear can be had by means of dialogs and impersonations. The customs, dress, and manner of thought of the people among whom the missionary labors may be had by means of the dialog. The study the young people must make to be able to illustrate their parts brings the missionary nearer them. The impersonating of a Hindu or Mohammedan by the leader who is prepared to ask questions of the class in regard to those points of doctrine which are foreign to his religion, expecting answers of the class, or the reverse—the class asking questions of the leader about the religion he represents—by this a better conception of the doctrines of Oriental religions can be had, and the great need of pure Christian doctrine made plain.

Our young people's missionary meetings must be kept interesting as well as instructive, holding the interest, not only of those who are of a studious turn of mind, but of those of less studious turn of mind as well, therefore it is not practical to make the class-method too prominent. While each missionary service should be instructive, yet by variety, careful planning, and thorough preparation it can always be interesting and entertaining.

Missionary interest is always stirred by missionary giving. Each young people's society should have a special aim in view in giving. Either a certain portion of the missionary budget of the congregation should be taken as their responsibility, or they should pledge themselves to help in a portion of the field somewhere. Missionary work is a system of giving—the giving of the glad tidings and, back of that, the giving of the means whereby the messengers can go with the gospel message. Missionary effort that does not increase the spirit of sacrifice and service in the young people is wasted.

SUGGESTIVE LESSON OUTLINES

SOUTH AMERICA A MISSION-FIELD

(Five-Minute to Ten-Minute Talks)

1. Why we should be interested in South America.
2. The geography of South America: location, area, climate, topography, products, people, language, etc.
3. The history of South America: a brief review of the rise of the South-American republics.
4. The religious life of South-Americans: a review of the reign of the papal religion, with the uprising of the people

against it, and the country's present religious condition.

5. Present opportunities in South America.

THREE MISSIONARY HEROES
(Fifteen-Minute Talks)

1. Hudson Taylor.	OR	1. David Livingstone.
2. Adoniram Judson.		2. Alexander Duff.
3. William Carey.		3. John G. Paton.

LIFE OF JOHN G. PATON
(Ten-Minute and Fifteen-Minute Talks)

1. Early Life.
 - Home and family.
 - Religious training.
 - School-life.
2. A City Missionary.
 - Glasgow city mission.
 - Call to foreign missions.
 - To the New Hebrides.
3. Life at Tanna.
 - Beginning of the mission, 1858.
 - Difficulties.
 - Death of Mrs. Paton.
 - Abandonment of the Tannese mission.
4. Missionary Journeys.
 - To Australia.
 - The Dayspring.
 - Among the aborigines.
 - To Scotland and back.
5. At Aniwa.
 - Face to face with heathenism.
 - The light shines more and more.
 - Marvelous success at Aniwa.
6. Around the world for Jesus.

BECOMING A MISSIONARY
(Five-Minute to Fifteen-Minute Talks)

1. What constitutes a call to foreign missionary work.
2. The kind of people called as missionaries.
3. Qualifications needed in a foreign missionary.
4. Preparation for missionary work.
5. Responsibility upon rejection of a call.

MISSION-APPEAL

(Impersonation)

(Ten-Minute to Fifteen-Minute Talks)

1. A Chinese man. (If possible let speaker be dressed as a Chinese. Let him plead the needs of China.)
2. A Japanese. (Some portion of Japanese dress might well distinguish the speaker. Let him present the problems of religious life in Japan, with Japan's need of the pure gospel.)
3. A Hindu woman. (More effective if the speaker is dressed for the part. Let her lay again before the audience the cry of the Indian woman for the light of the gospel.)
4. A missionary from Africa. Africa, a land of so many needs and people. (Let the speaker be filled with real zeal for his subject.)

CHAPTER SIX

SIMPLE RULES OF PARLIAMENTARY PRACTISE

Parliamentary practise is laws which govern deliberative assemblies. The laws governing parliamentary practise were originally taken from the English Parliament. Formal parliamentary practise is needed for the business sessions of the young people's society, but is not usually desirable in its regular meetings for worship and instruction.

Organization.—When a society is to be organized, a meeting is called. At the appointed time, some one arises and says, “The house will please come to order.” He then calls for nominations for a temporary chairman. A name or names are offered and voted upon. If no one receives the majority, the vote is again taken till one is elected. When this chairman is elected, he at once takes the chair, and proceeds to finish the temporary organization. When this is done, the object of the meeting is stated by the chairman or some one whom he calls upon to do it. Chairman and secretary are generally all the officers necessary in a temporary organization.

The next thing in order is the appointment of committees necessary for the forming of a permanent organization. When the committees report, or if no committees are found necessary, the chairman proceeds to put the vote for permanent

officers before the assembly. The temporary officers may be made permanent, or others may be elected. As soon as they are elected they take their places and proceed with the business in hand.

Duties of Officers

President.—It is the duty of the president to preside at the meetings, to announce business, to preserve order, to put motions to the vote, and to announce the result, and also to see that the rules of the body and of parliamentary usage are observed.

If he wishes to vacate the chair for a time, he may appoint some one as chairman *pro tem.* (for the time being).

The chairman can not make nor second motions.

Vice-President.—It is the duty of the vice-president to preside in the absence of the president. He has all the powers and responsibilities of the president while he is in the chair.

In the absence of the president and vice-president, a chairman *pro tem.* is elected.

Recording Secretary.—The duty of the recording secretary is to keep a record of the proceedings of the meeting, which record is called the “minutes.” The secretary should keep such records as will enable any intelligent person to understand fully the nature and doings of the meeting.

He should record in the minutes all the principal motions, whether carried or lost, unless otherwise instructed.

In the absence of the presiding officers, the secretary should call the meeting to order and have a chairman *pro tem.* elected.

It is the duty of the recording secretary to read papers, etc., that are called up, to call the roll, to note those absent, to call the roll for ayes and noes to be taken, to notify committees of their appointment and of the business referred to them.

He has the custody of all papers and official documents belonging to the society, unless some other person is designated for that purpose.

Corresponding Secretary.—The corresponding secretary, when one is necessary, should do the corresponding for the society.

Treasurer.—The duty of the treasurer is to hold all money, to keep accurate account of all receipts and expenditures of money, and to report such matters to the society.

He should pay out money only on the order of the society, signed by the president and secretary, being careful to secure receipts for all money paid out.

All money should pass through the treasurer's hands.

When there are dues or pledges, the treasurer should collect them. And in the absence of a financial committee, he should devise ways and means to increase the funds of the society.

Rules for the Motion

Before a motion can be made, the member desiring to make the motion must obtain the floor. This

is done by his rising and addressing the chair by saying, "Mr. Chairman," or, "Mr. President," as may seem best. A member does not obtain the floor until recognized by the chair's calling his name or nodding to him.

In making a motion, do not say, "I move you," or, "I move the chair," or, "I make a motion"; but say, "I move," then state the motion in a voice all can hear.

In seconding a motion, say, "I second the motion," not, "I sustain," or, "I support," the motion. It is not necessary for one who seconds a motion to wait to be recognized by the chair.

The motion should be stated by the chair before being debated or put to a vote. If it is a debatable question, the chair should call for remarks. If it is an undebatable question, the chair should put the question at once to the vote.

No question should be debated that is not put to the house as a motion. When it is properly before the house, it may be debated. The chair should generally give the floor to the one whose voice he hears first, if two or more address the chair at the same time.

Generally a member can not make a motion while another has the floor.

If a motion is made and silence follows, the chair should ask, "Is the motion seconded?"

Questions and Debate

A person can not speak a second time to a question if there are others who want the floor.

When the assembly wish to close a debate they should call, "Question."

The call of "question" does not compel the chair to take a vote if there are persons who desire to speak to the question before the house.

After a member has been assigned the floor he can not generally be interrupted either by the chair or by the assembly.

The chair in giving his decision should say, "The chair decides," and not, "I decide."

The secretary should stand while reading minutes.

A motion to adjourn should take this form, "I move that we adjourn," stating the time for the next meeting. It is carried by a majority vote.

When one or more subjects have been assigned to a certain day or hour, they become the "orders of the day." When the time arrives for the "orders of the day," any one may call for them, and if no one objects they should be taken up at once. But if an objection is made, the chair should say, "Shall the orders be taken up?" and a vote should be taken. If the vote is affirmative, all current business should be suspended, and the previous program adhered to. If the vote is negative, the "orders of the day" should be postponed until the business before the meeting is transacted.

If a member notices anything in the procedure of the meeting which he thinks is out of order, or notices some one is not speaking to the question, he, addressing the chair, may say, "I rise to point of

order." The person called to order should be seated, and the chair should say, "State your point of order," and the chair decides whether the point is or is not well taken. If a member is not satisfied with the decision of the chair, he may rise and say, "I appeal from the decision of the chair." This being seconded, the chair should give his reason for his decision, and say, "Shall the decision of the chair be sustained?" If a majority vote in favor, the chair is sustained. In case of a tie the chair may vote.

If the chair refuses to put a motion, properly made, to the vote, any member may "appeal" to the house, and then if the chair will not put it to vote, the person appealing may do it himself. Or the body can declare the chair vacant and elect another chairman.

If a question is introduced that is unprofitable and out of place, the floor should be obtained as soon as possible, and the objection stated thus: "I object to the consideration of the question." This objection does not need a seconding, and the chair should say at once, "Will the assembly consider the question?" If there is a two-thirds majority vote against the question, the question is dismissed, and it can not be brought up again during the session.

When a member asks for the reading of a paper for information, the chair should direct that it be read, if there be no objections. If there is objec-

tion, the objection should be put to vote without debate or amendment.

The adopted rules of an assembly often interfere with the speedy transaction of business, and can then be suspended. The form for a motion to suspend the rules is, "I move to suspend the rules, which interfere with," and then the object is stated. A two-thirds vote is necessary to suspend rules.

Votes

When a vote has been taken and is not satisfactory, a motion to reconsider the vote may be made, to bring the question before the house again. The motion to reconsider must come from one who voted on the prevailing side, the side obtaining the majority of votes. A question can be reconsidered but once.

The forms of voting are by voice, by showing the hand, by rising, and by ballot. By voice is the usual form. The chair should say, "You have heard the motion: all in favor of the motion say aye." Then, "Those opposed, no" (the negative should always be called for unless the chair knows the vote to be unanimous). The chair will then announce the result.

If the result of a vote is uncertain, any member can call for a "division." The chair should say, "A division is called for; all in favor of the motion stand and be counted." The secretary should count those standing. The chair should then say, "All opposed stand and be counted." And he should announce the result after the count is made.

The chair should be sure always to state what is the business next in order after every vote is announced.

The maker of a question can vote against it, but can not speak against it.

A member may change his vote at any time before the decision of vote is announced by the chair, unless vote is made by ballot.

The chair may vote when there is a tie, when his vote will make a tie, when the yeas and nays are called (voting by roll-call), and when the vote is by ballot. (When there is a tie, the question is lost unless the chair votes, which vote carries it. He should not vote in the negative, since the question is already lost.)

When the vote is by ballot, the chair should write his ballot and cast it like the rest.

The form for a motion for this class of vote is, "I move the yeas and nays." If the motion carries a majority, the chair should say, "The yeas and nays have been ordered. As the names are called those in favor of the adoption of the resolution will say aye, those opposed will say no." The secretary will call the roll, each member answering aye, or no; after commencement of roll-call, it is too late to be excused from voting. After all votes are recorded, the chair should announce the result. In the yeas and nays the chair should vote last, so as not to influence others in voting.

It is not necessary to vote on the minutes. After the reading of the minutes, the chair should say,

“Are there any corrections?” If there are any, they should be made at once. If not, the chair should say, “If there are no objections the minutes stand approved.” Amendments to the minutes should be voted upon.

Officers may be elected by ballot or by acclamation. When officers are to be elected, the chair should rise and say, “How shall the election be held?” Some one should then move for the ballot, or acclamation. In electing by ballot, the chair should appoint tellers, who should distribute blank slips for balloting.

Nominations may be made by informal ballot, by open convention, or by a nominating committee. The informal ballot is made by each person writing upon his slip the name of his choice for the office. When these names are collected, it is called the “informal ballot,” because the formality of nomination in open convention or by the nominating committee has been omitted. A person can not be elected by informal ballot, as it is only one of the forms of nominating those to be voted on by ballot.

Nominations in open convention are made by some one or more persons nominating candidates, whose names are to be voted upon. These nominations need no seconding. After the voting, tellers collect and count the ballots. The chairman then gives the number of votes to which the convention is entitled, the whole number of votes cast, the number necessary for election, and then the num-

92 THE YOUNG PEOPLE'S MEETING

ber each candidate receives, beginning with the highest. A majority of all votes cast is necessary to election.

Voting by acclamation is accomplished in this manner: In the nominating, the chair announces each name as he hears it; when the nominations close, they are voted upon by aye and no in the order they were first called by the chair.

Committees may be nominated by open convention or by a special committee, they may be appointed by the chair, they may be elected by acclamation. The chair should not appoint a committee until a motion to that effect has been made and carried by the assembly. The first one nominated on a committee is temporary chairman of that committee.

Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: August 2005

Preservation Technologies
A WORLD LEADER IN PAPER PRESERVATION

111 Thomson Park Drive
Cranberry Township, PA 16066
(724) 779-2111

LIBRARY OF CONGRESS



0 014 654 984 6

